889 ff.). These practices the Carians had clearly imported into their worship of Osiris. **καὶ τούτῳ ... Αἰγύπτιοι**: cf. note on 45,2.

62,1. **ἐς Σάϊν δὲ πόλιν**: see note on 59,3. **τῇσι θυσίῃσι**: this phrase has caused difficulty. Legrand reads *τῆς θυσίης ἐν τῇ νυκτί*, invoking the variant of the Roman group for the second phrase. The reading of the Florentines is, however, perfectly acceptable, the case being explained as a locative dative or a dative of purpose (cf. Kühner–Gerth, *Gr. Grammatik* II 1, pp. 441 ff.). **ἔν τινι νυκτὶ**: this festival took place on the 13th day of the 3rd month of the season of Shomu (the month of Epiphi, i.e. the 11th of the year) (S. Sauneron, *Le Temple d'Esna* (*Esna* III), Cairo 1968, no. 207, 22–23; id., *Les Fêtes religieuses d'Esna aux derniers siècles du paganisme* (*Esna* V), Cairo 1962, pp. 245 ff., 302). **λύχνα ... κύκλῳ**: festivals of torches were a common feature of Egyptian cult (Erman–Ranke, *Ägypten*, p. 166). Several were held in honour of Neith/Athene, who is frequently depicted carrying a torch (P. Perdrizet, *Les Terres cuites grecques d'Egypte de la Collection Fouquet*, I, Nancy–Paris–Strasbourg 1921, pp. 68, 169, with LVIII–LIX). The festival of the 13th of Epiphi re-enacted the triumphal arrival of Neith at Sais at the creation of the world after the destruction of the forces of disorder and darkness. One late text describes it as follows: 'Burning of torches in abundance within this temple. Let men and women make festival! Let this whole city raise cries of joy, and let none sleep until sunrise!' (Sauneron, *Les Fêtes*, loc. cit.). **τὰ δὲ λύχνα ... τὸ ἐλλύχνιον**: floating-wick lamps of this type were widely used in Ancient Egypt (Forbes VI, p. 144; F. W. Robins, *JEA* XXV (1939), 184 ff.). **ἁλὸς**: this ingredient ensured the absence of smoke and also gave the flame a bright yellow colour (Forbes VI, p. 147). **ἐλαίου**: see note on ch. 94. **τῇ ὁρτῇ ... λυχνοκαΐῃ**: i.e. amongst the Greeks. Herodotus ignores the fact that the Egyptians will have had their own name.

2. **ἀνὰ πᾶσαν Αἴγυπτον**: the Saite Calendar Papyrus describes a fire-festival in the month of Epiphi as follows: *καὶ ἐν Σάι πανήγ[υρις] Ἀθηνᾶς καὶ λύχνους κάουσι κατὰ τὴν χώραν* (*P. Hib.* I 27). The day is lost, but the text could well refer to the ritual described by Herodotus. **ἱρὸς ... λόγος**: the myth was a cosmogony describing the birth of Neith and the ensuing establishment of the cosmic order (Sauneron, *Le Temple*, no. 206, 13–15; *Les Fêtes*, pp. 269 ff.).

63,1. **ἐς δὲ Ἡλίου τε πόλιν**: cf. 59,3. Several major festivals associated with celestial phenomena were probably or certainly celebrated at Heliopolis: the Festival of the Pillar, the New Year's Festival, and the *išd* Festival (Kees, *Götterglaube*, pp. 224 ff.). The second was the festival of the birth of Re/Helios and might well be the ritual described by Herodotus, but proof positive is lacking. **καὶ Βουτοῦν**: cf. 59,3. Probably the Festival of Horus, celebrated on the 12th–17th of the 2nd month of Shomu (the month of Payni, the 10th of the year) (E. Drioton, *BIE* XXV (1943), 16 ff.). Herodotus' claim at 59,3 that it was held in honour of Wadjet/Leto is inaccurate but reflects her great importance in this ritual. **θυσίας μούνας**: incorrect for Buto at least, since we know that the Festival of Horus included a ritual battle (Drioton, op. cit., p. 6). **Παπρήμι**: cf. 59,3. **τῶγαλμα**: i.e. the cult statue (see note on 4,2).

1–3. **οἱ δὲ πολλοὶ... οὐδένα**: ritual battles are exemplified in the cults of Horus at Letopolis, Osiris at Abydos, and Min at Buto as well as in the ritual of the Raising of the *Djed* Pillar (Lloyd, *Commentary 1–98*, p. 285). Representations of stick-fights also occur, but their precise nature is unclear (J. A. Wilson, *JEA* XVII (1931), 211 ff.).

2. **ἐν νηῷ... κατακεχρυσωμένῳ**: portable shrines were a standard feature of Ancient Egyptian temples. They were frequently placed on model boats bearing figureheads which represented the divine owner (G. Roeder, *Naos* (CGC), Leipzig 1914), and they were often constructed of gilded wood (e.g. ibid., no. 70024). **μικρῷ**: **σμικρῷ** is preferable. The 's' form occurs in no ms at this point, but occurrences of **μικρός** in the received text of Herodotus suggest that this was the form which he used after a word ending in sigma (cf. Powell, *Lexicon*, p. 334; H. W. Smyth, *The Sounds and Inflections of the Greek Dialects: Ionic*, Oxford 1894, p. 313). Since there is no preceding sigma, the 's' form should be restored. **τετράκυκλον ἅμαξαν**: portable shrines were normally transported by means of carrying poles or sleds, but wheeled vehicles are occasionally exemplified from the New Kingdom onwards (e.g. H. Schäfer (trans. J. R. Baines), *Principles of Egyptian Art*, Oxford 1974, pl. 40; G. Lefebvre, *Le Tombeau de Petosiris*, I, Cairo 1924, pp. 129 ff.; III, Cairo 1923, pl. XXX).

4. **οἱ ἐπιχώριοι**: see above, pp. 230 ff. **τοῦ Ἄρεος**: the Egyptian god was probably Horus or Onuris (cf. H. Altenmüller, *JEOL* XVIII (1964), 276 ff.). **τὸν Ἄρεα... τὴν μητέρα**: mother–son incest is a well-authenticated Egyptian mythological concept, and extant cases include Horus, who is a likely Egyptian prototype of Ares here (in general see Griffiths, *The Conflict*, pp. 92 ff.). **ἐξανδρωμένον**: for the intensive **ἐξ-** see note on 3,2. **συμμεῖξαι**: 'have intercourse with' (Griffiths, *The Conflict*, p. 86). Hude reads **συμμεῖξαι**, but the **-ι-** form appears in all mss and is entirely acceptable (cf. Rosén, *Sprachform*, pp. 130, 135–6, 138).

64,1. **καὶ τὸ μὴ μίσγεσθαι... θρῃσκεύσαντες**: the Egyptians, like many peoples, ancient and modern, associated sexual activity with impurity (Porphyry, *De Abst.*, IV 20; Gardiner, *Egyptian Grammar*, Sign List, D53). It was essential to prevent such miasma contaminating the gods (cf. notes on ch. 37). **τὸ μὴ μίσγεσθαι γυναιξὶ ἐν ἱροῖσι**: cf. Clement, *Strom.* I 16,2. Egyptian sources confirm the prohibition (e.g. *Book of the Dead*, CXXV, Intro B12: 'I have not copulated (in the pure places of my city god)': cf. Alliot, *Le Culte* I, pp. 185 ff.). There is, however, some late evidence of temple prostitution at Thebes, though this possibly arose under Persian influence (Strabo XVII 1,46 (C816); L. Delekat, *Katoche, Hierodulie und Adoptionsfreilassung*, Munich 1964, pp. 65, 68, 70 ff.). **μηδὲ ἀλούτους... ἐσιέναι**: there is clear evidence that the Egyptians laid great store by washing after sexual intercourse (W. K. Simpson, *The Literature of Ancient Egypt*, New Haven–London 1973, pp. 17 ff.; E. Miller, *RA* 3rd ser. II (1883), 181 ff.; Porphyry, *De Abst.* IV 6–8). **πρῶτοι θρῃσκεύσαντες**: the interest in the **πρῶτος εὑρετής** elements in human culture is an aspect of the *post hoc ergo propter hoc* fallacy (see above, p. 235) and was a deeply rooted Greek obsession which Herodotus fully shared. Inevitably, the Egyptians featured prominently in such